

THE Juvenile Instructor ORGAN FOR YOUNG HOLINESS TO THE LORD. LATTER-DAY SAINTS.

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NO. 17.

BERTHA'S PET.

THIS is a little German girl. She has a cat and a kitten. She is a kind, good-hearted girl, who is fond of dumb creatures, and never ill-treats them, or treats them cruelly. You can see by her happy, rosy face, full of good nature, that she is one of those children who do not delight in giving pain to others. I will warrant she always does what her parents tell her, and is not cross, peevish or inclined to grumble. Sometimes, perhaps, everything does not go right with her, but she makes the best of things, and always looks on the bright side. This little girl's name is Bertha. One day, quite a while ago, she heard her mother complain of trouble among the good things in the kitchen. The mother said:

"First 'twas my cheese, and then my fat—
It's rats in this, and mice in that—
Oh dear! I wish I had a cat!"

Bertha determined to find a cat for her mother, and after a time she found one.



It was lank, and thin, and shy. She tried to make friends with it, but it had been so cruelly treated by bad boys that it was afraid of everybody, and would not stay. O, no, the cat would never stay.

Miss Bertha wooed it many a day,
But only made it run away.

At last, however, she succeeded; the cat stayed with them, and Bertha fed it, and cared for it until it became the nice, soft, sleek pussy you see it in the picture.

"Words are not waste in love's sweet name,
Their memory may the wild reclaim,
And bring them home in trouble, tame."

By and by pussy had a kitten. Bertha called it her baby. She was much fonder of nursing it than the kitten and its mother were of having her do so. But the old cat knew Bertha would not hurt it.

Even a cat will learn who its friends are, and Bertha had been such a good friend to pussy that she didn't object much to her fondling the kitten.

But the little cat
Is plump and fat—tabby at that,
A wild, half-tamed and restless elf.
Caught now, and held in spite of self,
The victim—against the will of claws,
Of twisting head, and struggling paws—
To the sweet impulse of motherhood,
And of love that will not be withstood.

To it no charm
In that tight, enfolding arm.
That binds it captive, tenderly,
And clings, unwilling to set it free.
But at last, with a struggle, push, and mew,
The loving bond is broken through,
And the scratching kitten-child is gone,
And the little mother stands alone.

SUMMARY OF CORRESPONDENCE.

CURIOS CATHOLIC CELEBRATION IN MEXICO—ELDERS MAKING A FEW CONVERTS THERE.

ELDER AUGUST WILCKEN, writing to George C. Lambert from the city of Mexico, on the 11th of August, says:

"One of the customs I am going to write about is the celebration of St. John's Day in the city of Mexico.

"The ringing of bells and firing of rockets announce the opening of the day. Bands play on the plazas and parents turn out with their children, all dressed up in military costume.

"The poor Indian children will have, at least, a bright red or blue *kapu* while the children of the wealthier ones turn out in all sorts of imaginable military costumes, some on foot and some even on horseback.

"One boy, dressed up like a Prussian cuirassier attracted much attention.

"During the day the uniforms of all nations were represented. When a wealthy Mexican dresses his children up he does it in style; many of the little fellows paraded around with false moustaches and side-whiskers, contrasting strangely with their juvenile appearance.

"At the crowning point of the feast is the battle of St. John, celebrated in the suburbs or some other convenient open place. The battle begins by the children playing war, but very soon the grown folks take part, and in former years, I am told, it always ended in several being killed and many wounded. This year only two were killed.

"The other custom I wish to mention is the celebration on the 2nd of August of the feast of the "Queen of the Angels," one of the titles given to the Virgin Mary.

"From early morning I saw a tremendous movement on the street-cars, and suspected some kind of a feast was going on in the suburbs. At noon one of the brethren came and invited us to go with him to witness the feast of the "Queen of the Angels." Brothers Thatcher and Young did not care for mixing with the crowd, but I accompanied him.

"This feast is celebrated in and around a church in the north-western suburbs of the city. The streets were full of pilgrims, the street-cars being taxed to their utmost capacity. On arriving at the place, I found it looked much like a fair. The streets and plazas in front of the church were full of tents and booths, in which people were selling every imaginable article, but principally fruit and all sorts of edibles, and plenty of white and red *pulque* (an intoxicating beverage).

"Crowds of people were moving about this temporary market, eating and drinking, gambling and playing, and when they had enough of this they entered the church, offered a prayer to the mother Mary, then came out and began again their gambling, eating and drinking.

"As a specialty, bright-colored paper parasols were sold, almost every family carrying one or more of them home as a memento.

"The Indians of a neighboring village had made a splendid porch of flowers nearly covering the whole front of the church. A center-piece over the door, represented the lamb with the cross and the Bible. The whole surmounted by the chalice and the cross, all made of natural flowers of every possible color. The lamb was of white roses, the Bible of dark brown and yellow flowers and the chalice of golden colored flowers. It looked splendid, and was quite a work of art.

"We were there in the early afternoon, and up to that time only one man had been killed. I was told that unless half a dozen persons were killed the feast was not considered a good one.

"To-morrow I am going out to St. Marcus, Tula and Nopala, to spend a few days with the brethren there and see what progress the gospel is making in that part of the country.

"On my last trip with Brother Stewart we added eleven members by baptism to the Church, and I trust the Lord will be with me too on this trip that I may be enabled to find more that are honest-in-heart.

"Remember me kindly to the brethren of the Spanish class, and if some of you had a little time to send me a few lines, I would feel very thankful, and be glad to answer.

"Do cheer a fellow up a little from time to time with news from home, and the Lord will bless you."

JOURNEY TO ENGLAND—LOST IN LONDON—SUCCESSFUL LABORS
—VALUABLE EXPERIENCE—ADVICE TO SCHOOLMATES.

ELDER CHAS. F. WILCOX, writing to Supt. H. P. Richards, of the 14th Ward Sunday school, from Newbury, Berks, England, July 23, 1881, says:

"It is now nearly one year since I was called to take a mission to Great Britain, nearly seven thousand miles from home, among strangers and those who have not the advantage of dwelling far up in the sequestered vales of the Rocky Mountains.

"As I was born and raised in the valley, everything outside of that place appeared wonderfully strange and new, and, as a matter of course, was highly appreciated by me. I enjoyed the trip across the continent, as the scenery was continually changing, just like a panorama.

"We reached New York, having traveled a distance of twenty-five hundred miles in four days and a half, where we remained two days taking in the many wonderful sights, and sometimes getting taken in ourselves by the rogues and sharpers, such as infest all large and populous cities and towns.

"I quite enjoyed a ride on the elevated railway. Just think of riding right over the tops of houses, and imagining the train is going to run off, and wondering then where you will be!

"The trip over the ocean was a pleasure I shall never forget, as I was fortunate enough to escape being sea sick, and could therefore laugh with impunity at those who were busily engaged 'feeding the fishes.'

"We saw several whales, and a great number of porpoises. Had one storm, which caused the waves to pile themselves up like great mountains; and just as we would fancy they were coming down on the top of us, the vessel would be lifted almost out of the water, and a great gulf form immediately in front, into which it would seem we were going to pitch, never to rise again.

"So it would keep going, day after day and night after night, until we dropped anchor in the Mersey, just opposite the Liverpool docks.

"We landed the next morning, and had hardly stepped on shore before we had to commence kicking the wall to keep the bootblacks off from our feet. We had not proceeded far before we were completely surrounded by beggars, and pitiable-looking objects they were, too, with hardly a rag of clothing on. I felt sorry for them, and realized that their cause was just, but I could do nothing for them.

"We reached the office and received our several appointments, and in about twenty minutes I was aboard the train for

London, that being my field of labor. I reached my destination at half-past eight, p. m., and after extricating myself from the crowd at the station, found myself in the streets of London, the largest city in the world, containing between three and four millions of people.

"After waiting about half an hour to let the multitude of vehicles pass, as I supposed a little excitement had called a great many that way for a moment, I was surprised to find that they kept coming as fast as ever; and at last it dawned upon my beclouded mind that I was not in Salt Lake, and that such was the condition of the streets all day long.

"Calling a cab, I was soon snugly ensconced in the cushions, and being rapidly hurried along over the stones. Everything seemed in a perfect whirl of excitement, and it was some time before I could get the perfect run of the business.

"The cabman lost his way, which did not surprise me in the least, and after driving around till eleven o'clock at night, he wanted me to get out, saying he could not find the place. I told him, however, I had just come from America, and was afraid I should get lost in such a great place at that time of night, for there seemed to be just as much traffic as ever.

"I advised him to tie his horse to a lamp post, and wait till morning, and then try it again. As I had not paid him, he was not very anxious to get rid of me until he had something for his labor, and as I was enjoying the ride and taking in the sights, I was not in any hurry to find the place.

"After thinking the matter over for a few minutes, he concluded to try again, and this time succeeded.

"The next day being Sunday, I had the pleasure of preaching three times; and on the following day commenced my tramp, in company with another brother. We had to walk ten miles to get out of the city, so you can imagine what kind of a place London is.

"I have walked nearly three thousand miles, preached nearly one hundred and fifty sermons, baptized over twenty people, organized one branch of the Church, one Y. M. M. I. Association and a tract society.

"I have seen the sick healed instantly by the power of the holy Priesthood, devils cast out, heard speaking in tongues and given the interpretation. I have seen the power of God made manifest in many instances, and been blessed abundantly by His Holy Spirit.

"My health has been excellent, and I have greatly enjoyed my labors in the ministry. I have gained an experience that can only be acquired by a person shouldering a knapsack and starting out, putting his trust in the Lord, and not knowing from one day to another whether he is going to have a place to rest his head when night overtakes him. Nevertheless, it is an experience that is worth more than all the wealth this world contains.

"I would say to my dear friends and schoolmates, that you all have great reason to rejoice that you have the privilege of growing up under the influence of the Priesthood, and listening to the teaching of men and women who have your interest at heart, both temporally and spiritually.

"Take advantage of the opportunity thus afforded you, and store your minds with truth and knowledge that come from the fountain of all intelligence. Prepare yourselves for future usefulness by studying, economy, industry and perseverance.

"Practice self-denial until virtue triumphs over every vice, and your bodies are in complete subjection to your own wills, and then bring them into subjection to the will of your Father in heaven. Then He will delight to shed the life-giving influence of His Holy Spirit into your souls, enlightening your minds, making plain to your understandings the principles of life and salvation, causing you to increase in faith until you feel like Paul, ready to count all things but sin and dross for the excellency of the knowledge of Jesus Christ.

"Then add to your faith patience, humility, meekness, long-suffering and charity; for if these things abound in you, you will neither be barren nor unfruitful in the knowledge of God. And while your minds are impressible, stamp the principles of

eternal truth into them with such force that they never can be erased.

"Remember that obedience is better than sacrifice. Always be willing to submit to those in authority over you. Be true to yourselves, your religion and your God. Keep the covenants you have entered into with Him, and He will never forsake you.

"In the darkest hour of trouble, call upon Him to deliver you; and if you will put your trust in Him, He will bring you off more than conquerors. Never get weary in well-doing. Pray without ceasing, and don't forget the missionaries; for we realize that the prayers of the righteous availeth much.

"Shun the very appearance of evil. Resist the devil, and he will flee from you. Avoid the broad road, for it only leads to misery and wretchedness, and will destroy both soul and body. Remember the straight and narrow path leads to life, liberty and happiness in this world, and eternal life in that which is to come.

"May the peace and blessings of Israel's God attend you continually, is the earnest prayer of your schoolmate."

MISSIONARY LABORS IN NORTH CAROLINA—SINFUL CONDITION OF PEOPLE—PREACHER MALIGNING THE "MORMONS"—UNWILLING TO REASON.

ELDER JAS. M. BARLOW, writing from Kernersville, Mitchell Co., North Carolina, July 28th, 1881, to George C. Lambert, says:

"Last September I was called on a mission to the Southern States, to which place I started on the 12th of the following month. Together with two other Elders, I arrived in Surry Co., N. C., on the evening of the 20th, where Elder Moyle had a large congregation gathered to hear some preachers late from Utah, many of whom, no doubt, came out for that purpose. I presume though, they were much disappointed, for the three of us occupied but ten minutes 'by the watch.'

"Soon afterwards Elder Moyle and I went to Burk Co., where we labored several months together, till we were joined by Elders Burton and Brain, from Salt Lake City. Since then we have changed companions several times, thinking, by so doing, the mission would be benefitted as well as ourselves individually, by an exchange of ideas.

"I am laboring with Brother Brain at present, in the mountains extending along the Blue Ridge, a distance of about twenty-five miles. It is entirely a new field, none of our Elders ever having preached here before.

"A great many idle tales are circulated about us and the cause we represent, and that, too, by the clergy, whose texts, sermons and dreams are about these 'awful 'Mormons.' Scarcely a sermon is delivered but what reference is made to us, our people, or our principles; and they go to such extremes in bemeaning us, and in telling such unreasonable falsehoods, that honest-hearted men and women are disgusted with such proceedings, and become our friends.

"The seventh and ninth commandments, the latter especially, are being broken continually, and that, too, by persons professing to be Christians. Were I not placed in circumstances where I can see the fruits of these proceedings, I could scarcely be induced to believe that such was the condition of society among professed Christians in this land.

"Nevertheless, there are many honest-hearted people who are striving, as near as they know how, to serve God and keep His commandments; but, being blinded by the 'craftiness of men,' and dreading the censure of the preachers, being 'fearful of the world's despising,' they shut their houses against the servants of God, and close the shutters of their minds against the light of truth.

"But, thank God, there are some who are seeking for the truth, and are willing to accept it, no matter whence it comes, and a number of these are investigating the principles of the gospel, and are in a fair way to embrace it.

"Very often in our meetings there are several preachers present at a time, but they never have a question to ask us, although we always give them the privilege of doing so."

"On the afternoon of the 24th of this month, Brother Brain and I went to a Baptist meeting, where there were seven preachers present, including ourselves."

"A preacher, Mr. Washington Mace, arose, and commenced a tirade of abuse against Joseph Smith and Brigham Young; also against our system of marriage, and the doctrine of baptism for the dead. He, presuming that he understood our principles better than we did, took the liberty, instead of giving us that privilege, of telling the people some of the principles or claims of the 'Mormon' Church, which were as near as I can recollect about as follows: That Christ did not set up His kingdom; that the kingdom mentioned in Daniel ii, 44 was set up by Rigdon, an excluded member of the Baptist Church, and 'Old Joe Smith, the fortune teller,' thirty-six years ago, with thirty members; that Joseph Smith was 'this rock' on which the Church was built; that the 'Mormons' are the 'other sheep' spoken of in John x, 16; that the gospel was the power of Joseph Smith unto salvation, and that the gospel was not at any time preached till preached by the 'Mormons.'

"He also stated that we, as a people, hate the Gentiles, and would never rest contented till we saw the Jordan River flowing with their blood; that we did not teach repentance, but would take a sinner, no matter how wicked, and baptize him without his repenting.

"These and many other like assertions were made by him concerning the Latter-day Saints and their teachings, also about 'Utah City,' which contained about as much truth and reason as the examples to which I have referred, and which had their origin only in the minds of just such persons as Mr. Mace.

"After meeting, I showed him the foolishness of some of his incorrect assertions, and desired him to prove the statements he had made.

"He accused me of giving him the lie, and threatened to have me before the court at Bakersville that coming week. I told him that I was capable of pleading my own cause, and that I could have him arrested for libel. I asked the privilege of talking with him on the many falsehoods he had made, either that night or in the morning, but he refused, stating that he wished to have nothing whatever to do with me.

"God has said that He would 'send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' Judging from his actions, he prefers the delusion to the truth. None are so blind as those who do not want to see.

"I pray God that all such may see the error of their way, and repent of their wickedness in striving to tear down the work of God, and rather seek to build it up, lest they die fighting against God."

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 188.)

HISTORY gives no particular account of the founding of Lucerne. By some it is supposed to have been built by the Romans, at the time of the opening of the celebrated Gotthard road over the Alps; by others it is thought to have been one of the chief cities of some of the old tribes who formerly occupied this country. This much is, however, certain, that it did not come into prominence until several hundred years after its founding, when it is mentioned as belonging to Austria, and was under the control of the tyrannical rulers of that important nation.

Being so connected with that country, it was required to furnish money and even troops to assist in quelling any disturbance that might arise; and because of the turbulent state of affairs at that time, there were disturbances almost continually, a result of which was the levying of enormous taxes and duties.

The hand of oppression was from year to year heavier, and the people groaned under the mighty load which they were compelled to carry.

Finally, an opportunity to strike a blow for freedom presented itself, and the inhabitants of Lucerne, with few exceptions, declared their intention of sacrificing everything, if necessary, in order to establish freedom in the land, and to free themselves from oppression which was equal to slavery.

In order to accomplish the desired end, the inhabitants of Lucerne entered into an alliance with their neighbors, the so-called three Waldstaetten, Uri, Schwyz and Unterwalden.

The articles of agreement contained the provision that the allies would mutually assist one another, and that no alliance was to be made between themselves and any other power, unless all the confederates were perfectly willing that such should be the case.

This state of affairs surprised as well as displeased Austria, and an army was immediately sent to chastise Lucerne for her boldness and audacity, in endeavoring to throw off the yoke of bondage which had been borne so long.

But what was the surprise of the Austrians when, on nearing their destination, they found the gates of the city closed, and a strong guard protecting the walls!

An attempt was made to take the place by force, but success did not crown the effort, although Lucerne bought the victory with a loss of fifty men.

That which could not be effected by force was then sought to be done by treachery, and all those persons in the city who in any way were discontented with the newly-formed alliance, were allureled by Austrian gold to form secret combinations to kill the rulers and leading men, and then to deliver the city to the enemy.

The necessary arrangements to carry this well-concocted plan into effect were nearly complete, and the night of the 30th of June, 1333, was the set time for the occurrence to take place.

At midnight on this eventful occasion, the plotters assembled to make their final arrangements for the execution of the bloody deed. At the same time a numerous body of Austrians approached the city in order to be on hand to assist in the treacherous and horrible affair.

During the time that the traitors were maturing their plans in a quiet out-of-the-way place in a forest, a beggar boy in search of a place to sleep, happened to pass by. He saw and heard everything, but before he could escape he was captured and threatened with instant death. Upon swearing to tell no man what he had seen and heard, he was allowed to go free.

On being released he immediately went to the city, and on passing through one of the streets, he saw a light in a room where some friends were playing together. He entered the room, and having drawn the attention of those present to himself, he spoke as follows:

"Oh stove, stove! I must tell you what I dare tell no man. There are some men at this very time in the forest with weapons and armor, who will to-night murder those who desire to retain the allegiance with the three Waldstaetten."

At first the people thought the lad was foolish, but his earnest manner aroused some suspicion, and it was finally deemed wise to awake the commanders and the inhabitants. Very soon everything was in commotion, and after placing a strong guard at the gates of the city, a detachment was ordered to go to the forest, and capture those who were said to be there plotting against the city.

The traitors were caught while in their deliberations, but after having taken the oath of allegiance they were again released.

Thus ended a night which might otherwise have furnished a dark and dismal picture for history's page, had it not been for the great presence of mind of a poor beggar boy.

Lucerne was not permitted to remain in peace, because Austria felt the loss of a city which furnished the government with such rich revenues. Every possible scheme was tried in order to break the alliance already made by the city, and to bring the inhabitants to their former position.

All efforts, however, were of no avail, as the allies sustained one another in all controversies with outside powers, and in the inward affairs everything moved harmoniously and in perfect order.

Austria, seeing the growing power of her enemies, determined to make a desperate effort to gain by force of arms, that which was lost. Accordingly, a large, well-equipped army, composed of barons, knights and well-trained soldiers, and headed by Duke Leopold himself, was put in the field to march against and humble the allies.

The latter, hearing of this movement, also made preparations to meet their enemies; but notwithstanding their utmost exertions, they were not able to raise an army equal to the half of the one presented by their opposers. Besides, they were also armed with different kinds of weapons, most of them being of a very inferior quality; many men, instead of having a shield, were only provided with a board as a protection against the blows of their assailants.

These disadvantages did not, however, discourage the confederates, for they knew that their side was right, and they trusted in God, who helps the weak and oppressed, and those who put their trust in Him.

On the 9th of July, 1786, the two armies met at Sempach, but the Austrians, upon seeing that their opponents were without horses, deemed it cowardly to meet them so unequal; they, therefore, dismounted, sent the horses to the rear, and formed themselves in a solid, square phalanx.

The Swiss confederates, perceiving this movement, prepared to make the assault, notwithstanding their poor weapons, and the smallness of their force, which numbered less than half that of the enemy.

All this, however, did not deter the hardy yeomen from entering with bold hearts into an affray which appeared to present no favorable aspect to them. They knew their cause was right, and trusted in God to assist them in gaining the victory.

Just before the commencement of the battle, according to the old custom, the whole army, from the highest officer to the commonest soldier, fell on their knees and implored the Almighty for assistance in their struggle for home and freedom.

This custom has long been abandoned, and now the soldiers generally go to war with curses instead of prayers on their lips.

The bloody encounter commenced. The confederates rushed like a whirlwind on the enemy, but were repulsed with heavy loss. Sixty-six of their number were dead on the

ground, many more were wounded, and still not a single Austrian was killed.

The phalanx remained unbroken, and already this unbroken wall of spears was being formed in the shape of a half moon, for the purpose of crushing the brave little band.

At the moment when their courage was nearly gone, and destruction seemed to be inevitable, a large, strong and much-loved man from Unterwalden, named Arnold von Winkelried, stepped from the ranks and said:

"Beloved countrymen, I will make a pass for you; care for my wife and children, and remember my name."

With these words he sprang on the enemy, seized an armful of spears, and, as if in loving embrace, fell with them to the earth. Over his dead body pressed his associates, dealing death and destruction on every side with their short weapons, which they could now use to good advantage.

The Austrian army was soon in the greatest confusion, and they fell by scores under the powerful blows of the opposers. The Duke of Austria, himself, was among the slain.

The nobles, seeing the turn affairs had taken, and being aware of the disastrous defeat, desired to retreat as quickly as possible from the field, and therefore called for their horses, which, they supposed were secure in the rear of the army. But what was their dismay on learning that those who had been left as guards over the animals were so frightened when the Austrian ranks were broken, that they mounted the steeds and rode away, leaving their masters to escape as best they could.

The battle being ended, the sorrowful work of burying the dead was commenced, when it was found that two thousand Austrians had lost their lives, while only two hundred confederates were numbered with the slain. This gave rise to the expression, "God came out in judgment against the haughty nobles of Austria."

The victors again fell on their knees, and thanked Him who gave them the victory. As a remembrance of the glorious event, a chapel was built on the battle-field, where the anniversary of the occurrence is now celebrated.

(To be Continued.)

A SUCCESSFUL MAN'S SECRET.—Peter Cooper, the venerable millionaire and philanthropist of New York, bears this testimony to the value of a trade, combined with industry, economy and intelligence:

I learned three trades. I learned to be a brewer, a coach-maker and a machinist, all before I was 21 years old. I worked three years at \$1.50 a day, and I saved enough out of that to get a start in life. I was making machines to shear cloth; then I bought the patent-right of the machine and made them for sale. That was before the war of 1812. I determined to give the world an equivalent in some form of useful labor for all that I consumed in it. I went on and enlarged my business, all the while keeping out of debt. I cannot recollect the time when I could not pay what I owed any day. I would not spend money before I earned it. Another rule I had was to keep clear of the banks; I never asked them for accommodation; I never got them to discount notes, because I did not wish to incur an obligation without a certainty of being able to pay it. In that way I managed to keep clear of panics. My rule was "pay as you go." I can't remember the time when any man could not have had for the asking what I owed. Another thing I wish to say: All the money I ever made was in mechanical business, and not in speculation.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, SEPTEMBER 1, 1881.

EDITORIAL THOUGHTS.

N conversing, a few days since, with a contractor on one of the lines of railroad now being built in our Territory, we learned of a practice that prevails and is increasing to an alarming extent among the "boys" who work on the grade. The custom referred to is that of profanity. Our informant assured us that he was surprised and shocked at the language he heard used by many of the young men of Latter-day Saint parentage who are there engaged.

The habit he said seemed almost contagious, as very few refrained from indulging in it after working and associating for a short time with those who were addicted to it.

Now this fact is not very pleasant for parents to contemplate who have allowed their sons to go off on the railroad to work. And what a disgrace it is to those young men who have been reared in the Church and taught to revere the name of the Almighty, that they should be guilty of such a thing. That they should so lose their self-respect and their reverence for sacred things, as to take the name of God in vain, even when in a passion, is shocking to think of, and much more so when it is done without provocation.

To profane the name of God is a heinous sin—one that the Almighty proclaimed against in a very early age, and many times since. It is one of the sins mentioned, of which the Lord said "even the very souls that commit them shall be cut off from among their people."

Of all the vices we can think of, that of profanity admits of the least possible excuse or palliation. It gratifies no sense nor appetite; it benefits no one; it does not even commend the person indulging in it to the estimation of any one. It is a most senseless and unreasonable practice, that can be accounted for only on the score of depravity.

Our language is certainly rich enough in expletives to allow any person to express his feelings with all the emphasis necessary without using profanely the name of the Deity for such a purpose.

Ask any person that swears why he does so, and his answer will probably be, if he is civil enough to answer at all, "because others do so!" They do it to be in the fashion. And when persons take to such a practice it is a good illustration of the old proverbi, "Evil communications corrupt good manners."

If a person believes in the existence of the Creator, how wicked, how irreverent, how ungrateful in him, is the practice of profaning His name! If a person does not believe in the existence of such a Being, how foolish, how unreasonable it is for him to swear by that name!

Read what an old writer says upon the subject of swearing:

"It is no mark of a gentleman to swear. The most worthless and vile, the refuse of mankind, the drunkard and the prostitute, swear as well as the best dressed and educated gentleman. No particular endowments are requisite to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tact and skill as the most refined; and he that wishes to degrade himself to the very lowest level of pollution and shame, should learn to be a common swearer. Any man has talents enough to learn to curse God, and implicate perdition on himself and his fellow-men. Profane swearing never did any man any good. No man is the richer, or wiser, or happier for it. It helps no one's education or manners. It commands no one to any society. It is disgusting to the refined, abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society; and wantonly to profane His name, to call His vengeance down, to curse Him, and to invoke His vengeance, is perhaps of all offenses the most awful in the sight of God."

Boys, you who read the INSTRUCTOR, let us advise you. Never so demean yourselves in the eyes of all decent persons as to swear. Never so forfeit your self-respect and the respect that is due to your parents and their religion as to indulge in profanity. Never be so ungrateful to the Being who gave you life, and to whom you are indebted for all you enjoy, as to take His name in vain. "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

IT is very gratifying to notice a disposition on the part of the young Elders who are abroad upon missions to practice in writing for the press. The good that would result from this practice, if pursued by all the Elders abroad, cannot be estimated. The benefits would not be confined to the readers of their productions but would probably be quite as great or even greater to the writers thereof. The practice and the thought and care required to write in a manner suitable for publication would make them the more polished and efficient as speakers. The most brilliant, terse and logical speakers, as a rule, are those who have had experience in writing. They are those who have learned to get their ideas into shape upon paper, and concentrate their minds upon the study of a subject, as a writer must do to write intelligibly upon it.

It has been said of the Latter-day Saints that there is no other religious community extant among whom so many good extemporaneous public speakers can be found, considering their numbers. An amusing anecdote is told in illustration of this fact. An intelligent gentleman of one of the Southern States visited our Territory a few years ago, remained some time and visited many of the settlements. During his stay he attended a number of meetings, and listened to many speakers called up indiscriminately and without forewarning from the congregations to preach. While traveling through Sanpete he saw a very ordinary-looking man working at irrigating, and almost up to his waist in water. The next day he attended divine service, saw that same man called up and heard him deliver a powerful and logical discourse. He never joined the Church, but his experience here spoiled him for relishing the college taught preachers of his own land. When he returned there and met one of the most noted preachers of the South, he told him, "Sir! they dig men out of the ditches in Utah that can beat you any day at preaching!"

Whatever excellence there may be about the preaching of the Latter-day Saints, is due rather to the inspiration of the Almighty than to their learning and practice. They are not trained in theological seminaries for preachers. Many of them are very deficient in book learning. They are called from the farm and the work-bench and the various avocations of life, to proclaim the gospel, and they do it in the fear of God, and rely upon Him to help them. And He does help them. But, should they be required to write instead of preach upon the principles of the gospel, their lack of learning or culture would probably be more apparent. The time is coming when the gospel will be promulgated through the medium of the pen and the press more than it has been in the past. Our Elders should be prepared to advocate and defend the principles by writing as well as by speaking. Writing develops habits of thought and systematic reasoning, as well as the powers of observation, and it should be practiced persistently, industriously, prayerfully and with a desire to do good, not only by our Elders abroad but by those who remain at home.

Now a word as to the manner of writing: It is not the number of pages a writer can fill up, so much as the great amount he can express clearly in brief space and in an attractive style, that reflects credit upon him as a writer. When a person writes for the press he should have a definite object in view. He should have something to tell; and then he should seek to tell it in the best manner possible. Brevity and terseness should be studied by every writer who hopes to have his writings published and read. Life is too short and time is too precious for a person to have to read a great deal to learn a very little.

NORTH CAROLINA ITEMS.

BY JAS. H. MOYLE.

ANCIENT MICA MINES—CORROBORATIVE OF BOOK OF MORMON—BRIGHT INTELLETS AMONG CHEROKEE BOYS—MISERABLE FATE OF ASSASSINS—UNREASONABLE OPPONENTS—MISSIONARY WORK PROSPERING.

IN Mitchell and Yancey Counties of this State [North Carolina], many valuable mica mines are in operation, the development of which has produced some interesting facts, particularly so far their being corroborated by the traditions of the Indians.

These mines were discovered about the year 1867, by examining pits that had the appearance of being long-since-vacated mining shafts.

The first was found at a place called "Sink Hole," which received its name from the number of pits that had been excavated at some remote period. By cleaning these out, there were found valuable mica mines, as well as marks and remains of ancient work, such as stone picks, and other similar relics.

Mr. James Gibbs, living on South Toe River, Yancey Co., discovered the appearance of a shaft on his plantation. Stimulated by former success, he removed the loose earth found in the pit. On reaching the bottom, stone implements, evidently used at some time for mining purposes, were excavated; also a large block of mica that was nearly relieved from the surrounding rock.

The mica is found in veins between granite rock, which renders it difficult mining, and doubtless caused the ancients

to not sink their shafts as deep as they otherwise would. Some, however, reached the depth of one hundred feet. Nearly all the glass mines of this section have been discovered by working in the old pits.

It is evident that these mines were worked hundreds of years since, as large trees were growing in and on the banks of the shafts when discovered. It would also seem that the miners were not inhabitants of this region, as the aborigines here have no use for such material, neither do they seem to have ever had any: as there are no remains to be found among them, nor tradition to sustain the supposition.

This conclusion, is supported by the traditions of the Cherokee Indians, who once inhabited this region, a remnant of whom still live in Cherokee Co., which is not far from the mica district. They claim that many years since, white men came from the south, loaded themselves with the mica, and then returned.

Historians inform us that mirrors were found in the Mexican temples. It may be that they used the glass found here for that as well as other purposes.

The people here, believing that all the aborigines of our continent were colored, are in a quandary to know where the whites spoken of came from, as they can offer no reason for questioning the veracity of the Indians.

This, like all other mysteries, is simple when we go to the proper source for the truth. The Book of Mormon removes this as well as many other clouds of darkness, fulfilling the prediction of Habakkuk the prophet, "Write the vision, and make it plain upon tables, that he may run that readeth it." So plain are all the teachings of this most valuable record, that beyond a question we may run and read it.

It is interesting to note that the government is educating some of the Cherokee Indian boys and girls, and surprising to know that their instructors credit their peculiar pupils, whose benighted forefathers have so long since wandered in ignorance, with being more apt than the enlightened children of the nineteenth century.

Surely it is the fulfillment of that which was spoken by the prophet Isaiah, regarding the coming forth of the Book of Mormon, and the "marvelous work and a wonder" connected therewith.

Brother W. C. Burton and I met a citizen of this County some time since, who claims to be one of the mob that committed the soul-destroying crime of shedding the innocent, unoffending blood of an anointed prophet of God. He says that he lived in Quincy, Illinois, and admits that it was a rich and productive country, but with all its charms he did not seem to have contentment, as he had been wandering from place to place ever since, as though in search of an asylum for a troubled conscience. He is now settled in one of the poorest of poor districts, where he is so situated that he can go no farther, and where he is scarcely able to earn a subsistence.

During the extremely cold weather last winter, some of his little children were totally destitute of clothing. The neighbors, moved with compassion, collected some old clothes and necessities of life, and sent them.

While we should be far, far from despising the poor for their poverty, I cannot help thinking of the saying of the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

This man has not been wandering from cruel religious persecution, but, in my mind, to ease a restless and discontented mind.

While in Mount Airy, Surry Co., N. C., a man was pointed out to me who claims a part in the same vile, hellish crime, and seems to have fared a similar or worse fate, having been taken with something like the palsy. He is disabled for work of any importance, which renders him a perfect object of pity and charity.

These are the only men I ever saw who claim to be, or bear the name of being, connected with those who slew the great Latter day Prophet and Patriarch, Joseph and Hyrum Smith.

If these be fair examples of their kind, it certainly looks as though their sins were going before them to judgment. What a contrast, when we compare with them the blessings and prosperity of the Saints of God, who have more than once taken the "spoiling of their goods and wasting of their substance, knowing that in heaven they had a better and more enduring substance;" and consider their many trials and privations, having a wicked world to battle against, and finally find them rapidly increasing in numbers and prosperity in such a barren wilderness, or, as our enemies have even said, "literally making the desert to bloom."

Another wonder to me, since I have been privileged to compare our people with the world, is to see so many people of the different nations, kindred and tongues, with different customs, habits and traditions, gathered together, and forming the most united religious organization on the earth, proving that we have "all been baptized by one spirit into one body," whether Jew or Gentile.

Our enemies say we are so united that we form a dangerous element. They would have us as themselves, a mass of confusion, being baptized by many spirits into many bodies of division and strife—a mystery Babylon. Then we would no longer be out of the world, but would be a part of the world, and would receive its approbation, for it loves its own.

Not long since, two Baptist ministers, by the name of Buchanan and Mae, were holding forth where we had an appointment. A friend of ours asked them to announce our meeting, which seemed to fill them with rage, and immediately they began to speak from the abundance of their hearts, the most venomous lies.

One of them declared that the first "Mormon" was in hell, and he could prove it, heaping without stint scorn and contempt upon one always before esteemed an honorable gentleman, because he sought to do unto others as he would be done by.

But these two "divines," though pale and heartless, went home, and one passed, before the expiration of two days, into that sphere where tyrants, muggers and slanderers get their just deserts, and where an all-wise Inspector of persons gives justice to even the despised "Mormons." Oh! what will be his inevitable sorrow when judged as he judged others, of whom he was sinfully ignorant; "having eyes they see not, and ears but hear not."

The other malignant delinquer passed through much the same afflictions his brother preacher. He confessed that he thought his earthly career had drawn to a close. No perceptible reason could be assigned for the sad malady, except that it was a judgment from above, which not a few were inclined to believe.

When asked why their opposition to the "Mormons," who seemed peaceable gentlemen, one replied "Why they believe in polygamy, etc., etc."

To this a highly-respected lady, the wife of a prominent farmer, indignant at such inconsistent, unchristian-like pro-

ceedings, and knowing us as well as our enemies, gave vent to her feelings in great plainness, saying she would prefer her husband to have honorable wives and treat them as a true husband, than to have half a dozen or more wandering monuments of shame and disgrace, who with their children may be suffering outcasts, branded with the stigma of infamy, from which they could only find relief in a death of misery and eternal woe.

If this is not verbatim, it is the sentiments expressed, only less emphatic.

One of our brethren of Bark Co., while working in another locality, asked his fellow-workman if the "Mormons" were in his neighborhood. The answer was in the affirmative, and that they ought to be driven out of the country. A reason was called for by Brother Parks, to which he was answered: "Why half of the people believe in them, and would fight for them."

Upon another occasion, a Dr. Snipes, after attending one of our meetings, stated that he had never before heard better doctrine, but there was something about us unknown to him, for we were a bad people, and every one of us ought to be hung.

Such is but a faint glimpse of professed Christendom, and the experience we often gain in Carolia. But with all the opposition, the work of God increases with unimpeded progress, to the astonishment of our merciless foes.

We hail with joyful anticipations the conference we expect to hold in Surry Co., during the early part of October, when we can again enjoy the presence of our fellow-servants of this conference, and the president of the southern mission, John Morgan.

August 22nd, 1881.

HISTORY OF THE CHURCH.

(Continued from page 190).

THE incidents which occurred at Nauvoo upon the arrival of President Young and the members of the Twelve Apostles who were with him, have been given in the Biography of the Prophet Joseph, published in previous numbers. It is not necessary, therefore, that we should repeat them.

Sidney Rigdon, and those who sympathized with him, were very much disappointed and chagrined at his not being accepted by the Church as its leader. Whether the Lord desired him to preside or not, seemed to be a point about which they gave themselves no concern. It was sufficient in their estimation that he and they thought he ought to have that position.

But the Lord chooses His own servants. He assigns, to suit His own good pleasure, their duties to them. He will not be dictated. If men wish to serve Him, they must do so upon His own terms, and labor in the direction which He points out.

The fact that Sidney Rigdon desired and thought himself qualified to preside, was an evidence that he was unfitted for the position; for a proper conception of the duties, responsibilities and cares of such a great office and calling, would have caused him to shrink, and to feel that he was unfitted for the place.

When he found that he could not succeed in his schemes, he began to show more plainly the spirit of which he was

possessed. He began to prophesy evil. He indulged in this to a great extent.

Among other things which he predicted, was that there would not be another stone raised upon the walls of the temple. He said this in a meeting at which Brother Wm. W. Player was present.

Brother Player determined that the prediction should fail, so he took with him Brothers Archibald and John Hill, while returning from the meeting, and raised and set a stone upon the building. In so short a time was it proved that Sidney Rigdon was a false prophet.

Brother Player had charge of the laying up of the walls of the temple, which were afterwards raised to their full height and enclosed under a roof.

Sidney Rigdon did not learn by this, and other numerous predictions which he uttered, and which proved quite as false as this, to be more cautious in his prophesying; and shortly afterwards he was prophesying evil concerning the Saints in the valleys.

Poor man! it was the only means he had by whic't to show his dislike to the work of God. There are few who thought him worthy of the least notice, or who had any other feeling than one of pity for him.

President Young and the other Apostles took hold of the new duties which devolved upon them with great zeal and energy. They were surrounded by enemies, and they had great responsibility devolving upon them. Joseph's presence and personal superintendence, during his lifetime, had superseded the necessity of strictness and thorough organization in many directions, which were now felt to be essential.

Bishops N. K. Whitney and George Miller were appointed to act as trustees-in-trust of the Church of Jesus Christ of Latter-day Saints, and it was decided also to increase the number of Quorums of Seventies.

An epistle was issued to the Saints in Nauvoo and all the world, under date of August 15th. of which we give the opening paragraphs. The epistle says:

"Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus, like good shepherds, have laid down their lives for the sheep; therefore, it becomes necessary for us to address you at this time on several important subjects.

"You are now without a Prophet present with you in the flesh to guide you; but you are not without Apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the Church in all the world; being still under the direction of the same God, and being dictated by the same Spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the Church in all the world, to build up the kingdom upon the foundation that the Prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the Most High God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him.

"Let no man presume for a moment that his place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in

eternity, to minister, preside and regulate the affairs of the whole Church.

"How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this Church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth.

"Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This Church may have Prophets many, and Apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys."

The epistle then gave directions concerning the gathering, urging the Saints who had capital to come to Nauvoo, employ the poor, and help build up the city. The building of the temple was given a prominent place, and the necessity of every member proceeding immediately to tithe himself was set forth with great plainness.

This document was most timely. The Church was in the position of a flock that had lost its shepherd. Joseph had been killed; his voice was hushed in death; but the sheep were not left to scatter.

The epistle was, therefore, received and read gladly by the Saints everywhere. They knew the voice to be that of the true shepherd, and though Joseph had gone from their midst, they saw that the authority of the Apostleship by which he acted still remained. This was a great comfort and blessing to them.

There was a disposition manifested by some during these days, to lead off companies into the wilderness, promising the people that they would there receive their endowments. A report was circulated that President Young and the other Apostles had a secret understanding with the men who set themselves up as the leaders of these companies, to the effect that they were to take away all that they could; and, although in public, the Twelve would speak against their going, yet privately they wished them to go.

This was a very cunning plan of the evil one, by which he hoped to break up the union of the people and destroy the work of God.

If President Brigham Young or any of the Apostles should speak in public against the formation of these companies, and say to the people that they ought not to leave Nauvoo at that time, then those men who started this lying report would say: "Did we not tell you that the Twelve would speak against this in public? That was all arranged beforehand, when we had our secret understanding. You must not mind what they say in public."

By this means the adversary hoped to bind the people in his chains and lead them to destruction. But these lies could not deceive those who had the Spirit of God. When they heard President Young declare to the people that it was not the will of God that the Saints should go into the wilderness at that time, but that it was His will that they should stay in Nauvoo, and build the temple and get their endowments, they believed his words, for the Spirit bore testimony that they were true.

(To be Continued.)

A MAN is successful when he makes life give him what he wants.

A HARVEST SCENE.

THE season of harvesting is almost over, and a very bountiful season it has been for our Territory. Grain, and fruit, and vegetables for the people, and feed for their stock have been raised in great abundance. The Saints have great cause to feel thankful to the Almighty for the manner in which this land has been blessed since it became their home. Strangers who now visit our Territory for the first time frequently almost go into ecstasies over its beauties. They exclaim with surprise, "What beautiful valleys you have!" "What a lovely country!" "What luxuriant fields!" "What prolific soil!" "What a splendid climate!" "How fortunate you people are in securing such a superior location!" "Why, there is no place in the world more desirable for a home!" But they do not realize that our country has not always possessed these advantages. They do not know, perhaps, that the land was once as barren and forbidding as it is now fruitful and attractive. They do not understand that a special providence has been exerted to bring about such wonderful changes as have occurred in our Territory. They would not, perhaps, be willing to admit that the Lord had blessed the land and made it fruitful for the sake of His people, the Saints. They would try to account for the change in some other way. But those who have lived here since these valleys were first settled, and traveled occasionally



through our Territory and observed the changes for the better taking place, must know that they cannot be accounted for on "natural principles" alone. We do not mean to say that the Lord works *unnaturally*, for He violates no law of nature, when He performs a miracle, although human wisdom may not fathom the process by which it is done. But there are certain climatic and other changes that occur, which

learned men claim are not due to the intervention of the Almighty. For instance, they claim that increase of forests and verdure in a country produces an increase of rain; that is, vegetation tends to attract and at the same time scatter the clouds, so that the rain falls in pleasant showers over a broad area instead of in torrents in certain places.

But what caused the showers to come before the people had succeeded in cultivating the soil or increasing the vegetation to any great extent? For, be it known that before the Saints settled these valleys a shower between spring and autumn was almost unknown. The effects of the drought were apparent, too, in the lack of vegetation and in the broad and deep cracks in the earth

throughout most of the valleys. What has caused springs to burst forth where none existed before?

What has caused springs and small streams that were formerly only sufficient to water a ranchman's stock to so increase that farms and villages supporting hundreds of families are now irrigated by them?

What has tempered the elements in nearly all our valleys, so that instead of having frost every month in the year we are now enabled to raise nearly all varieties of fruit and cereals found in temperate climates.

We know that it is through the blessing of the Lord that these changes have been wrought, and we would like our young readers to understand this fact and show their gratitude to the Almighty for all His blessings.

We see in the picture three children who are enjoying a bare-footed ramble in the field, and who are about to seek shelter from a passing shower beneath a huge shock of beautiful golden grain.

We trust that when they look forth on the luxuriant harvest and the refreshing shower, that they will remember that there was a time when these things were not ordinary occurrences in our valleys that they seem to be now. We trust that they feel duly grateful and give the Lord the glory for rendering our mountain home such a beautiful and pleasant place to live in. The Lord's blessings upon this land should be apparent to everybody.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,
August 30, 1881.

MY DEAR YOUNG CORRESPONDENTS:

I fear you are thinking I have forgotten you. No, no! I have been very low, both mentally and physically—unable to write even a letter; but now that I am somewhat better, I will try and resume.

I have received but a very few letters, but will now respond to those I have.

ELVA TOLMAN.—Dear Sister: You say you read all this correspondence with great delight, both from the boys and girls; and that you attend Sunday school and Y. L. M. I. Association. Your early life seems to have been a chequered one, and I sympathize with you or any child so placed. I learn from your letter that your mother died, and since then you have lived with your grandmother; and that she is a widow and not able to educate you much, but she is very kind to you, and has been the mother of twelve children. All this you tell me; and then you say "I have often thought I would like to be such a good woman as you are, to instruct the young as you do, for I can see great benefit in your letters; and when I am grown, I want to be found one of the faithful women in Zion, to instruct the young." These words breathe a pure and humble spirit, and are rich in appreciation of what is good and admirable. Cultivate the spirit you now possess, and you will attain to all you desire to be; for God helps those who help themselves. Pray daily for His Spirit to aid you; read good books that instruct the young; and reduce to practice what you read. Keep your mind alive and energetic. Be industrious in domestic affairs, for labor and exercise of the body keep the mind bright. Do all you can to assist dear grandma, and give my love to her—bless her. I know she is a dear good woman. Write to me soon.

JOHN EYNON, JR.—I am so glad you got rid of that timidity you speak of, and wrote me that dear little letter. To conquer ourselves is the greatest victory—far greater than the heroes we read of accomplished on the battle field. I will quote a few words from your letter. You say "I take great

delight in reading the INSTRUCTOR, and in your letters, and also the letters from the boys. I am thirteen years of age, I attend the Primary Association meeting as often as I can. I work with my father, but I attend Sunday school, and teach a small class." Bravo, my good boy! You are on the high road to make a fine man. May God bless and help you. Labor is good. Help father all you can, and then read good books, and you will find your mind bright, even if your body is a little tired.

ELIJAH W. CLAYTON.—I have two letters from you, waiting for a response. You will see by reading the correspondence that I have been too prostrated to write, or make much exertion any way; this I know you will accept as my apology. I felt in the first letter my correspondent had passed out of boyhood, and I felt proud that I had such a one to communicate with. Your letters are so humble and kind, that they set me at my ease, and I will try and write freely as you desire me to do. Your style is free, yet gentlemanly and brotherly; and your appreciation of me is certainly most grateful to my feelings; it is so rarely met with. Did I not know that we are in a Church where we must stand for principle if we stand well, I might often feel chilly. But I write in my simple way, simply to do good, and realize the beautiful truth of scripture: "Cast thy bread upon the waters: for thou shalt find it after many days." And we have not always to wait many days for a reward of good actions, for they often go hand in hand. Your appreciation of my labors came sweet to me. There is much in your first letter that I would like to answer *seriatim*, but I should take up too much room. You refer to the piece I wrote in the *Exponent*, respecting the signing of the treaty at Berlin, which certainly coincides remarkably with the last verse of the 8th chapter of Zechariah. Ten mighty representative men signed that treaty, and ten is the number named in scripture, and a "Jew." You allude to the Nihilists and the Irish plots as being enough to make the stoutest heart fear. Yes, but still, when we realize that we must bow to the inevitable, we regain calmness of mind. When we know that "Father's at the helm," we may rest content that we shall make the port, if we stand to our post and do our duty. You are right in saying "It behoves all Latter-day Saints to live their religion, so that they may be prepared for all that is coming upon the earth." Your conclusions on the subject are correct and just. The letter is worthy of more elaborate remarks, but I have only room to add that your association with Josephus and Macaulay must improve and strengthen both heart and brain. Read them with close attention; they are worthy of it. I will answer your last letter next time.

Your friend,

HANNAH T. KING.

BOYS AND TOBACCO.—Physicians are well agreed that the use of tobacco by growing boys is full of danger. Recent investigations, especially in France, have demonstrated that a whole train of nervous diseases are to be traced to this practice. If you want to stop growing, if you want to have a set of nerves that are like those of an invalid old lady, if you wish to grow feeble and thin, if you wish to look sallow and puny, I do not know any better way than to smoke tobacco. It will make a drain on your nervous system which will be sure to tell after awhile. Let us hope that if a thousand boys read this, some of them will be saved from forming a filthy habit which most men regret.

IF YOU COULD HIE TO KOLOB.

WORDS BY W. W. PHELPS.

MUSIC BY L. D. EDWARDS.

If you could hie to Kolob In th' twinkling of an eye, And then continue on-ward, With that same speed to
 fly, D'ye think that you could ever Through alle- ter- ni- ty, Find out the gen-er- a- tion Where Gods began to
 be? Or see the grand beginning, Where space did not extend? Or view the last cre- a- tion, Where Gods and matter end?

Methinks the Spirit whispers:
 "No man has found 'pure space,'
 Nor seen the outside curtains
 Where nothing has a place.
 The works of God continue,
 And worlds and lives abound;
 Improvement and progression
 Have one eternal round.
 There is no end to matter;
 There is no end to space;
 There is no end to spirit;
 There is no end to race;

"There is no end to virtue;
 There is no end to might;
 There is no end to wisdom;
 There is no end to light;
 There is no end to union;
 There is no end to youth;
 There is no end to priesthood;
 There is no end to truth;
 There is no end to glory;
 There is no end to love;
 There is no end to being—
 Grim Death sleeps not above."

"JACOB HAMBLIN."

THE fifth book of the FAITH-PROMOTING SERIES is issued from the press at this Office. It is not a whit behind its predecessors in point of interest. It is a narrative of Jacob Hamblin's experience as a frontiersman, missionary to the Indians and explorer, disclosing interpositions of providence, severe privations, perilous situations and remarkable escapes.

It is a work of 111 pages, and it will be sold for 35 ets.

The following is from the preface of the book:

"Brother Jacob Hamblin has spent the most of his life as a faithful, humble worker in the cause of God. Though he has labored as a missionary such a great proportion of his time during the past forty years, it has been in a sphere which has not brought him into prominence before the public. Even his name has seldom appeared in public print. Brother Hamblin has never sought notoriety. He has been prompted by motives far more noble. He is such a modest man that he would be content to ever remain in obscurity. Indeed, it was only after earnest solicitation that he was induced to narrate, for Brother James A. Little's pen to record, the incidents herein published. However, though not written for that purpose, we trust the publication of this book will result in making him better known and appreciated by his brethren and sisters. It is a

simple, unvarnished recital of incidents of thrilling interest, remarkable adventures and special manifestations of providence, that we think cannot fail to entertain and benefit all who read it.

"Brother Hamblin's testimony of God's goodness towards him, and His willingness to answer prayer, should inspire and strengthen young Latter-day Saints. His cheerful self-denial, his devotion to the work of the Lord, and the joy he has found in it should stimulate them to zeal in emulating his example. His portrayal of the policy pursued by the Saints in dealing with the Indians, should enlighten strangers who may read this book upon a subject about which this people have been greatly maligned."

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GEORGE Q. CANNON, - - - - - EDITOR.

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